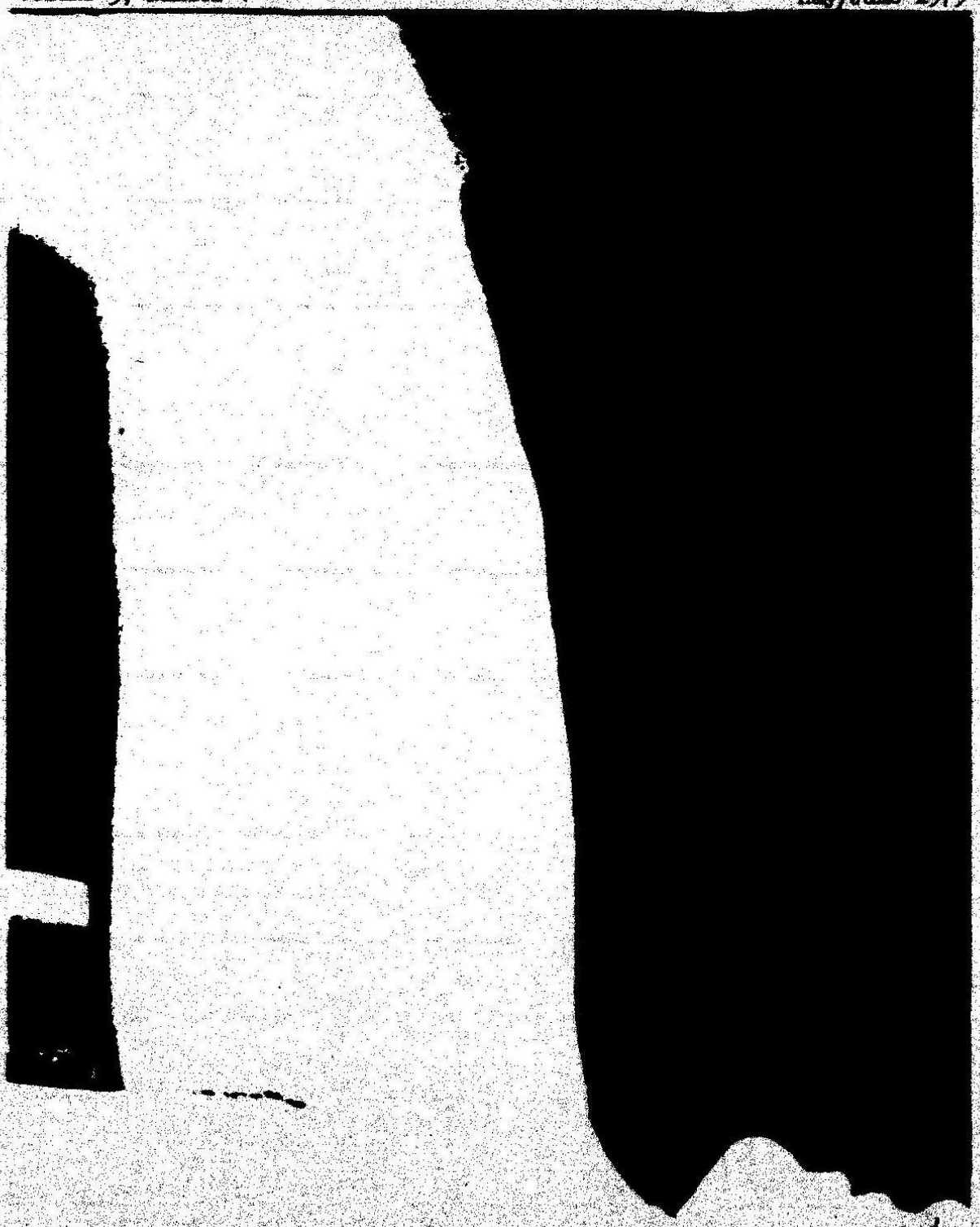
THE BI-MONTHLY

Newsletter of the Bisexual Center

Volume 3, Number 4 May/June 1979



ED SAVITZ '79

COVER BY ED SAKIR

YOU!

...are the Bisexual Center, and this is your newsletter. Your knowledge and experiences as a bisexual person are unique, interesting and potentially very helpful to others. Why not write something and share yourself with us. We'd love to hear from you!

Kay Patchner to Speak at the Bi-Center

Kay Patchner is one of the best qualified and most exciting candidates running for Supervisor of District 5 in San Francisco. She was founder and executive director of S.F. Consummer Action and served on the Steering Committee for No on 6. Since the Bi-Center is located in District 5, Kay has agreed to speak here on Thursday, May 24 at 7:30 pm/ This is our opportunity to hear the issues and voice our concerns. We strongly urge as many people as possible to be here whether you live in District 5 or not. It is important for the people who represent us in City Hall to recognize that San Francisco is not a city divided into just gays and straights but that there are those of us who are bisexual as well. We all stand to benefit if politicians have a greater awareness of the realities of bisexuality. In the months to come we are hoping to have other candidates speak at the Bi-Center.

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THE BISEXUAL CENTER

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this issue

PUBLISHER: The Bisexual Center

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Production: Jim Barnes, Marcy Entwistle, Marilyn King, David Lourea, Lee Olivier, Paul Patterson, Ed Sakir, Michael Thompson, Gerry White.

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Casanova: Some Bi-ographical Notes

by Jim Barnes

Everyone knows what a "casanova" is: a "ladies' man," a sexual athelete, a lover, a lecher. But how many know who Giacomo Casanova was? And of those who know, how many realize that he did not restrict his sexual attentions to women?

Most of the information presented here is taken from John Masters' witty and affectionate biography, Casanova (Futura Publications, Ltd., London, 1976; paperback), which is based partly upon Casanova's own twelve-volume memoirs ("A History of My Life, to 1797"), and partly upon the historical researches of other biographers.

Giacomo Casanova was born in Venice, in 1725, to an actress named Zanetta. In his youth, he constructed an elaborate geneology tracing his lineage back through Gaetano Casanova, Zanetta's husband, to a Spanish prince, but he must have been aware that his biological father was probably Michele Grimani, a member of the aristocratic family that owned the theater in which Zanetta performed. The Grimanis gave Casanova some financial support, but often tried to control his life. Bitterly aware of his inferior social position, young Giacomo grew up with an immense sensitivity to insult that was to shape his life and to influence the contents of his memoirs.

During the course of his long and adventurous life--he was, by turns, priest, soldier, playwright, confidence man, prisoner of the Inquisition, and spy for the Inquisition (to name only a few of his "occupations"), and travelled throughout Europe--Casanova enjoyed literally hundreds of women. The memoirs mention 116 by name; hundreds more go unnamed. He himself lost count. Some of the incidents in the memoirs are demonstrably fantasies--Casanova could never resist making a good story better--but many more have been verified, or at least supported, by the researches of obsessed "casanovists."

Casanova's exploits with women are too well known to require exploration here, but readers who suspect him of being a simple "cocksman" of the Don Juan type (as he was portrayed in a recent, unsympathetic, movie) are invited to read the parts of his memoirs describing his affairs with "La Charpillon," who teased him, tricked him, bilked him of his money, and drove him almost to suicide, and with the lovely Henriette, with whom he spent three months of love and delight, before she returned to her husband, leaving only the message "You will forget Henriette, too."

Casanova's relationships with men are less well known. On one occasion, the powerful Grimanis sent the seventeen-year-old Casanova for safekeeping to the seminary of San Cipriano, where he was discovered sharing his bed with another male student, beaten, and expelled. Casanova swore that nothing sexual had occurred, and sued the rector of the seminary for battery, but the damage was done: the Grimanis had him locked up in the fortress of St. Andrea, where he promptly acquired his first case of gonorrhea from the wife of a guard.

At 18, on his way to Constantinople--having been expelled from Rome for assisting in an elopement--Casanova fell in with a theatrical family which included a castrato named Bellino. At that time the Pope had forbidden the appearance of women on stage, and their place was taken by castrati, usually boys from poor families who had been castrated and sold, often by their own impoverished parents, to the theater or even to the Church, for the choirs. Casanova was attracted to Bellino, and, he says, he had decided that Bellino was a girl, in disguise. After a few days of growing passion on Casanova's part, Bellino's sex no longer mattered: Bellino took the opportunity to show Casanova that he really did have a penis; Casanova chose to believe that it was a gigantic clitoris. Travelling together, they found themselves at an inn, with only one bed available. Casanova (keeping his voice carefully under control) asked Bellino if he would prefer a separate room. Bellino, smiling, said "No." Soon they were locked in an embrace. Let Casanova describe his feelings:

> His arms were the first to slip down my back to my loins. I stretch mine still lower, it is revelation enough that I am happy, I sense it, I feel it, I am convinced of it...I give myself, body and soul, to the joy which flooded my entire being and which I saw was shared.

(Continued on page 4)

(Continued from page 3)

Bellino--Teresa--was, in fact, female. The "penis" was a contraption of gut and gum, used by actresses to pose as castrati in cities where women were barred from the stage, a device that was effective enough to pass the examination of the aged, bored clergymen who served as agents of the Inquisition.

More purely homosexual was an affair in Constantinople, where Ismail, a wicked Turk, first inflamed Casanova by showing the girls of his harem splashing in a pool behind a barred window, then offered himself as a convenient substitute (the offer was accepted). Years later, at a wild party in St. Petersburg, Casanova met a young Russian officer, Lt. Lunin, who was so beautiful that Casanova told him he thought he must be a woman in men's clothing (memories of Bellino/Teresa?). Rising to the occasion (so to speak), Lt. Lunin offered incontrovertible proof of his masculinity, then tested Casanova's interest in a very direct way...

The incidents with Ismail and Lt. Lunin were cut from the early translations of the memoirs, apparently due to squeamishness on the part of the publisher. Masters suggests that Casanova's other homosexual involvements are deliberately concealed, or worded ambiguously in the memoirs, because he was very reluctant to expose himself to possible ridicule, even posthumously, by revealing the importance of that element in his personality--despite his often astonishing willingness to portray himself in otherwise unflattering or even ridiculous situations. However, a careful reading of the memoirs can uncover some interesting possibilities.

Take, for example, his adoption by the Venetian Senator Bragadin: Casanova said that the old man "dropped a note" as he was leaving a wedding ball, and that Casanova generously hurried after him to return it. Assuming the note was a proposition, we can see Casanova's long, live-in relationship with the Senator and his two aging buddies, all bachelors, as more than a simple friendship. There was genuine love in this menage: the three old men gave him money, tried to keep him out of trouble and rescued him when he got into it, and continued to offer him support, including cash, on his trips away from Venice. Because of his frequent long absences, the relationship cannot be regarded as simply "sex for pay." Still, it would not have been a respectable one, in the terms of Casanova's own time and society, although that society was far more tolerant in sexual matters than the society of the following century, under the shadow of Queen Victoria of England.

Masters lists a number of other probable male lovers of Casanova's in his biography, and he also points out that many of Casanova's female lovers were bisexual, some even preferentially lesbian.

Was Casanova no more than an unusually polished, and successful, seducer? There is evidence to support that viewpoint, and yet his life was also filled with moments of tenderness, kindness, courage, and even nobility. It is true that his most passionate affairs were brief ones: Henriette's prophecy came true.

Perhaps the most balanced verdict on Casanova's life and loves was rendered by the Prince de Ligne, a close friend, near the end of Casanova's life: "He loves and lusts after everything, and having had all, he sees that he has lost all."

Love and lust, and the sorrow that follows the recognition of the transitory nature of both passions: what could better describe the turbulent energy that drove Casanova's life?

ANNOTATED RESOURCE GUIDE TO PERIODICALS IN HUMAN SEXUALITY, edited by David A. Shore. Copyright 1978, by David A. Shore; produced by the Playboy Foundation.

David Shore is the director of the Supervised Living Program for Sullivan House, a child welfare agency in Chicago. Out of the growing flood of periodicals related to human sexuality, he has assembled a useful, well-organized guide with a brief description of each of the 50-odd periodicals reviewed (the Bi-Monthly has a one-paragraph writeup). The Guide would be of interest to anyone needing an overview of the available periodicals and their main area of interest. Copies may be obtained by writing to Sullivan House, 1525 East 53rd Street, Suite 1102A, Chicago, Illinois 60615, and enclosing a check for $3.00 payable to David A. Shore.

The Unspoken Side of the Transsexual Experience

by Katherine Williams

Since 1950 when Cristine Jorgenson came to public attention for her conversion from male to female, many people have followed through that invisible door that divides the genders. The door between the genders was constructed by the medical world, but the individuals who pass through that door pass through alone. The basic experience of going through a sex change is inaccessible to the most sophisticated laboratory equipment, because it is a subjective experience that only travellers from one gender to the other experience. Physiological and behavioral changes can be observed of these travellers. Scientists have pushed even laboratory animals through that door to try to find the essence of the difference between male and female. That essence is accessible only in the subjective accounts of travellers themselves, and when doctors must rely on an analysis of these accounts to determine whether sex change is a feasible alternative for those who claim to have "gender dysphoria" at a time in the evolution of civilization when gender dysphoria exists in varying degrees in even emotionally healthy people it raises a lot of questions. Even more questions are raised if we examine the fact that sex change as a feasible medical treatment is based on accounts of transsexuals whose motivation is not to accurately report their subjective experience but to get the surgery by meeting qualifications established by gender dysphoria clinics throughout the nation. The most basic, but subtle qualification that a candidate for surgery must meet is a denial of the candidate's former gender. If an individual starts hormones therapy and probationary life in the "gender role of choice," and later discovers that it did not meet his or her expectations of improvements, this person is in deep trouble when he or she decides to change the original story given to the doctor who prescribed the hormones.

What does the public know about these individuals? Most likely, the only people who know anything about them are people who have crossed paths with them in psychiatric wards and morgues. What chance for redemption does such a person have in life if he or she survives the intense suicidal feelings and confusion in which disillusionment with sex change can result for individuals who have already been on hormones for a substantial period of time, and who have undergone major identity changes reflecting the gender that he or she now sees as a mistake ?

I have been disillusioned with my own sex change. Part of that disillusionment was over the lack of any context in the social structure to support sex change; to have to do it in secrecy, but still having to go through the embarrassing fact that the hormones changed my body beneath my skin much faster than they could produce visible changes. The initial psychological impact of the hormones was mind-boggling. Without equivalent physical changes occuring to immediately reflect having gone through a sex change during the first week that I was on female hormones, there was no way to interpret the sensations that I experienced as anything much different from a psychedelic experience. The hormones acted as a mind-altering drug. The experience stayed with me in a strange sort of way, expanding so that I could see a psychological equivalent to the chemical castration that was slowly being produced in my body. Adjustment to sex change, to the casual observer, is merely the adjustment to a new lifestyle, a new wardrobe, a new job, new friends and new social roles, all of which can appear as easily reversible. But it's not that simple. This drastic chemical change produced a feeling of being vulnerable to manipulation by people in the external world on the incommunicable aspects of my life. This ambivalence resulting often prevented me from seeing any continuity in my life from when I just had gender dysphoria to after I began to feel the changes that resulted from the hormones. The language with which I had to communicate did not take into account the discrepancy between observation, (close scrutiny and physical testing by technicians and doctors), and my subjective experiences.

After a period on the hormones when my tolerance for the ambivalent situation I was in grew very thin, I decided to try to reverse. I decided that life might be easier for me as a male with gender dysphoria than as a female in such a precarious situation in which my subjective experience as female was only a lever by which I could be manipulated rather than as something I could define for myself.

As I discovered, with heavy amounts of female hormones, it was impossible for me to redefine myself as a male with gender dysphoria. This resulted in a suicide attempt which in turn resulted in my spending 18 hours in a hospital intensive care unit. Even after that, I still couldn't put my finger on the female essence of my life force. From the information that was out, I still had the impression that it was safe and easy to withdraw from the hormones. There was nothing in literature anywhere that defined the relationship between gender and life force to aid me. I was in and out of psychiatric wards for a total of five weeks after that. Though I still didn't like being a female, I was ready to accept the fact that there wasn't much I could do about the fact that my life force was female. It was a "take it or leave it" situation with two drastic choices. I wanted to live and I had to accept the condition of my life force, regardless of how many institutions held as sacred in contemporary society that my life force had contradicted. As a matter of fact, I began to realize that I wasn't much different from most people in that respect.

How did I get myself into this sex change dilemma? The problem began when I went to a doctor for four consultations over severe anxieties that I was having over my identity as a male accompanied by a ceaseless headache. My anxieties increasingly gave me the desire to be a female as an escape, and my desires to be a female increased my anxieties, especially as I increasingly exposed myself to the available literature on sex change surgery and hormone therapy. The fact that sex change was available became a significant factor in my decision to take a chance with hormone therapy. When I started the hormones, there was no requirement that I be in a gender dysphoria program. My doctor did urge me to go to Center for Special Problems where counselling was offered for transsexuals, but I did not immediately go there because I did not want to be influenced one way or another, as I still felt very reluctant to change my lifestyle from male to female. I was not ready to take any irreversible steps as far as my identity was concerned. If it ever became necessary to "cross-live," I would do it, but I didn't want to be pushed into it merely on the basis that I was taking hormones.
I eventually began to pick up feminine habits in private, but it was a big step from living a female life in private to living a female in public, a step I didn't want to take because I knew that I would lose my family.

It wasn't until after my suicide attempt that I finally went to Center for Special Problems to try to find help, but all that I found there was the blind leading the blind. The clinic did not show any definite commitment to the problem of transsexualism. Their lack of commitment was frightening. There was no liasion between the clinic that dispensed hormones and any program aimed at surgical follow-up. Center for Special Problems and the Stanford Gender Dysphoria Program - the only program in the area that did offer surgery seemed only remotely aware of each other. There was very little structure in the counselling offered at C.S.P. Individuals already on hormones were mixed in groups with people wanting hormones but not yet on them.

A couple of months after I dropped out of C.S.P. I decided that I had to get myself into a program for surgical follow-up. I called the coordinator at the Stanford Program. She sent me 14 pages of forms to fill out asking for information about the most personal aspects of my life. Later I received a letter back telling me that they could not allow me even a clinical evaluation to get into their program due to my suicide attempt and my psychiatric hospitalizations. By this time I was living a female lifestyle and shortly later got a job - ironically with Community Mental Health Services and separated from my family to live on own. In the meantime, I continued to try to persuade - even plead with Stanford to let me into their program, but the more I argued my reasons for needing surgery, the more adamant they became in their position that I was not suitable for surgery - merely because I gave my history in a way that acknowledged my past as a male, and because I was also interested in the possibility that programs could be designed short of putting people on hormones.

One of the problems for transsexuals presently at C.S.P., and who use other services provided by C.M.H.S., is a gradual cutting back of services by C.M.H.S. resulting from Proposition 13. Therapists have difficulties dealing with transsexual clients, and it can be difficult for a clinic to keep a core of experienced personnel. There are no statistics easily accessible as to the number of transsexual clients and clients with gender dysphoria at the clinics within C.M.H.S. or who are frequent clients of psychiatric wards and state hospitals.

The term "transsexual" often overlaps into gender dysphoria. Gender dysphoria encompasses a combination of a wide range of sexual and identity problems, whether the

identity problem is connected with marriage, or being single, or being gay or lesbian, or being straight, or being celibate. Only rarely does a biological reason for gender identity problems arise.

It is widely known that gender dysphoria is much more frequent in men than in women. The men with gender dysphoria that I have had contact with claim two reasons for wanting to change sex. The first is that they are unable to adapt to the male role. The second is that they have always felt themselves to be females, claiming that nature erred. When asked to draw a relationship between these two reasons, these individuals are conveniently vague and elusive. The interplay of economic and sexual gender roles often conceals the significance of tensions relating to gender roles to the main motivations behind sex change. These are men who do not want to play the "sexual aggressor" role, and who wish to remain heterosexually oriented without wanting to take responsibility for initiating the heterosexual act. The female role in a heterosexual relationship, traditionally, has not been given responsibility for the sex act. For a man to experience ambivalence and resentment over their responsibility is not unusual. These tensions men are subject to are even increased when women do take increased responsibility for initiating sex. Programs can be developed to show men who claim gender dysphoria that they are not much different from most men, except for being less aggressive, or less "macho." They must be shown that lack of strength in dealing with the male role does not mean that by becoming women, the demands for personal strength will decrease, especially in a world in which women are more independent than ever before without a proportionate increase in economic and political equality between men and women. The demands for personal strength in women in the modern world can be very frightening, accounting for the increasing use of psychiatric services by women.

Programs and workshops for people with gender dysphoria must be aimed at clearing the air of all stigmas and labels to enable these people to understand the failures or sense of failures that led into their specific difficulties. If a male develops an identity problem, if he fails in a relationship with a woman, he should be aided in understanding why he feels that he failed without implicating his gender orientation or his sexual preference in his sense of failure. His difficulty may have been with the person rather than the person's sex, or the difficulty may have been over the nature of the sexual agreements he had with that person.

There are some aspects of transsexualism that have wide-ranging significance to society as a whole, that reflect a fundamental conservatism in the human psyche, while other aspects reflect the dynamic resilence in the human psyche. The danger exists in confining it and isolating it, mystifying it, and exploiting it, treating it like an incurable disease or circus show.

Transsexualism is not something that was historically necessary - either for society as a whole or for me as an individual. The official doctrines on transsexualism held by gender dysphoria programs were an obstacle to what I felt progress was for me as a transsexual. By their doctrines I was required to think of my transsexualism as historically necessary according to unseen genetic and pathological influences in my physical and emotional constitution. I see it on terms by which the possiblities for myself that I had hoped for as a male became drastically limited for me as a female.

Gay Pride Parade

Bisexual people have as much at stake in the struggle for sexual freedom as any gay or lesbian person, since the growing power of the anti-gay movement threatens not just the homosexual side of our natures, but our freedom as human beings as well. The defeat of Proposition 6 and the semi-retirement of Anita Bryant are cause for celebration, but not relaxation: there is still much that must be done.

To show our support for the Gay Liberation Movement, and to demonstrate our identity as bisexual people, we need a strong bi contingent at the next Gay Pride Parade on Sunday, June 24.

Meet at the Bi Center at 9:30 AM for transportation to the parade, or join us when you see our banner in the street. At the end of the parade, we will have an informational table. Drop by and say hello!

Tuesday Rap Group

Our Tuesday night drop-in discussic group's emphasis is on getting to know one another in a casual rap rather than gettin into "heavies" which can only be dealt wit in on-going groups. If you are interested in knowing more about the Bi-Center and meeting other people, drop in on a Tuesday night at 7:30 pm.

Critique

by JIM BARNES

Points of Departure, by Paul Lim

Coda, by Alberto Isaac

These two one-act plays were given their Bay Area premieres in March and April of 1979 by the Asian American Theater Workshop of San Francisco. Although advertised in the local media as "gay one-acts," etc., they are really concerned with bisexuality, rather than with exclusive homosexuality, and with the portrayal of multiple identities within one person, rather than with any particular sexual "problem."

Points of Departure opens with a conversation between Arturo, a young, recently-married Filipino writer, and his lover, Edwin, a successful American publisher in his mid-thirties. Edwin has arranged a job with his company for Arturo, along with the visa and the money for the ticket. Arturo is not overwhelmed by this attention, however; he's a strong personality (the "dominant" member of this relationship), and is more concerned about the prospects for his artistic integrity in the U.S.

At Edwin's suggestion, Arturo goes to take a nap to recover from the effects of his pre-travel innoculations. His wife, Ida, returns unexpectedly, and walks in on the two men in the bedroom. Outraged, she engages them in a verbal duel that is both painful and funny.

The arrival of Arturo's Mama adds another dimension to the comedy. The two men desperately try to keep Mama ignorant of the situation, and Ida is unwilling to force a confrontation. As they continue to battle, in hints and metaphors, the collision of sexual, racial, ethnic, and political ironies explodes in farcical fireworks. Finally, infuriated by his family's complacent provinciality, Arturo storms out of the house, bound for America.

Coda portrays the relationship between Maggie, an attractive Filipino-American actress, and Chris, a Japanese-American composer. Although Chris is primarily gay, their relationship is much more intimate than many marriages: there is a lot of affection, a lot of good sex--and a lot of openly-expressed anger. An interlocking pattern of racial self-hatred is one of the most painful elements in their relationship: Maggie calls them a pair of "bananas" (yellow outside, white inside), and later forces Chris to face the implications of his preference for "honky" lovers. Chris blasts Maggie with the accusation that, since he's "queer," she's finally found a man that she can look down on, instead of feeling inferior because of her brown skin.

The plot centers on the triangular relationship between Maggia and Chris and Lonnie, the very young, very "butch" man that Chris has picked up at a party. Drunk, Lonnie passes out cold in Chris's bedroom, and Maggie and Chris spend the night in a sleeping bag on the floor. When Lonnie appears, he pretends to be completely unaware of his own obvious interest in Chris. Secretly, Chris suggests to Maggie that she help things along by proposing a "threesome" with Lonnie--but, more jealous than offended, she refuses, and storms out of the apartment.

However, the last scene finds the three once more together, and hesitantly moving toward some new understanding.

Although brief, these two comedies are full of ironic humor and useful insights into the joys and sorrows of being "different"--in several ways at once.

Lawyer Needed

As the last stage of the Bi-Center's reorganization, our Bylaws and Articles of Incorporation need to be amended and we need to establish our non-profit status legally. We would like a Bi-Center member who is a lawyer to help. If you or a lawyer you know could donate 1 hour of time per month for this and other similar matters, contact Lee Olivier at 922-2300 or leave a message on the answering machine and we will get back to you.

Groups and Workshops

HOW TO SURVIVE THE LOSS OF A LOVER...

There is no magic formula. We do not have the perfect recipe. This day will be a time for exploring the process, sharing the struggle, and examining some productive ways of picking up the pieces after the loss of someone close.

Led by Marilyn King. Marilyn has a PhD in Social Psychology and has had extensive experience leading groups in sexuality, assertiveness, conflict management, power, communication, life planning, and other related topics.

COST: $20.00 for members of the Bi-Center, $25.00 for non-members.

TIME: Saturday, June 16, 9:30 am to 5 pm

PLACE: The Bi Center, 1757 Hayes, S.F.

PREREGISTRATION IS ESSENTIAL: To preregister, send a check for $5.00 to Marilyn King, 625 Ashbury St. #12, San Francisco, CA 94117. Deadline for preregistration is April 7. For more information, call Marilyn at 431-5513.

Newcomers Workshop for Men

For bi and gay men who are fairly new to San Francisco, this is an opportunity to meet with other men in a supportive way to discuss concerns of newcomers, learn about key resources, clarify needs and goals, and learn to build a personal network for information and support. The group leaders, Bob Reps and Peter Carleton, are co-directors of Newcomer's Service.

DATE: Saturday, May 12, 10 am to 5 pm

COST: $25.00 (negotiable)

LOCATION: Near 21st and Guerro

For information and registration, call Bob Reps at 863-6090 (home) or 221-3333 x468 (ans. serv.) or Peter at 648-5948.

Support Group of Bi's In An Open Relationship

If you're in an ongoing committed relationship with some one of the same or other sex and actively bisexual or partnered with someone who is, there are special concerns you may have. People are interested in starting a rap group to share creative ways of dealing with an open relationship. If you are interested and would like to be part of the group call the Bi-Center (415) 922-2300 and leave your name and phone number for David Lourea or Fred Rider. One of us will get back to you.

Coming-Out Bi

The process of coming out can be an exhilarating, rewarding experience. It can also be painful, frightening, and confusing. A lot of what happens to you depends on the support systems you develop and the kind of clearing and grounding you get.

Marilyn King and David Lourea, who have been leading the Tuesday night drop-in rap group at the Bi-Center, have put together a powerful, dynamic consciousness-raising workshop for people who are beginning to discover their bisexuality. Coming-Out Bi is a workshop that examines the mythology about being bi; helps participants find creative ways of developing support systems; explores bisexuality from a social, emotional and sexual view. It will also be a time, place, and cause to celebrate.

TIME: Sunday, June 3 from 9:30 am to 6 pm

PLACE: Bi-Center, 1757 Hayes in S.F.

COST: $20.00 for Bi-Center members
$25.00 for nonmembers

Preregistration is essential: to preregister send a check for $5.00 to David Lourea at the Bi-Center.

Meeting Men, Making Friends

Many people think San Francisco is the easiest place for men to meet other men ... not necessarily so ...if it can't happen here it can't happen. Yet many of us can't deal with the meat market feeling of the bars or baths and don't want a steady stream of one-night stands.

Meeting Men - Making Friends is a one-day workshop designed to explore new ways for men to meet other men and develop caring friendships. Through the use of media, role-playing and small- and large-group sharing we will take a look at improving our own self images, trusting ourselves and other men, recognizing non-verbal communication and hopefully have some fun in the process.

TIME: Saturday, June 9 from 10 am to 6 pm

PLACE: Bi-Center, 1757 Hayes in S.F.

FACILATATORS: David Lourea and Bob Reps

COST: $20.00 for Bi-Center members
$25.00 for non-members

Preregistration is essential: to preregister send a check for $5.00 to David Lourea at the Bi-Center.

Community Bulletin Board

New Office Hours

In an attempt to be more accessible to all of you, our hours have been changed. Tuesdaya remain 4 to 7 pm but Thurdays are now 7 to 10 pm (beginning May 3). Hopefully, this will allow those of you with an 8 to 5 work schedule to drop by should the mood strike. And because "good ol' happy Ed Sakir" will be staffing those evenings, we're hoping that there will be more partying, joking, socialing, and carrying on than before. Imagine party time every Thursday!

NEW ACTIVITY - RESTAURANT EXPERIENCES

Our first outing will be Sunday, May 20, at 7:00 PM. Call Diane at 661-5700 to make reservations (limited to 8) for this unusual vegetarian Chinese restaurant find in San Francisco.

POTLUCKS AND PARTIES

Potluck: on Friday, May 18, we will have a potluck/party from 7:30 PM to midnight. Donation: $2/members, $3/non-members.
Party: on Saturday, June 16, we will have a Summer Solstice Party from 9:00 PM to midnight. Donation: $2/members, $3/non-members.

Hot Springs Trip

There will be a trip to Harbin Hot Springs, a rustic but pleasant resort deep in the Wine Country, on May 19. Meet at the Bi-Center at 10 am. Since there may be a gas strike on that weekend, call the Center in advance to make sure the trip is still on.

NEWSLETTER COMMITTEE MEETINGS

PLANNING: Wednesday, May 30, 7:30 pm
LAYOUT: Sunday, June 10, 11 am to 4 pm
PASTE-UP: Sunday, June 17, 11 am to 4 pm
MAILING: Thursday, June 21, 4 pm to 7 pm

Charades Night

Ever hungered for the applause of millions and the admiration of the critics? well, we can't give you <u>that</u>, but we <u>can</u> give you a chance to express your acting skills at Charades Night, June 1, from 7:30 to 10:30 pm at the Bi-Center. Whiteface optional !

An Evening of Games

Bring your favorites to share --- Scrabble, Backgammon, cards, Monopoly, whatever --- and we'll have some games here too. Come on Friday, May 11 from 7:30 to 10:30 pm and Friday, June 29 from 7:30 to 10:30 pm. Please bring drinks and munchies to share.

TIBURON BICYCLE TRIP JUNE 2

Come cool off by the water! Call Larry by May 30, at 771-7338, if you need to rent a bicycle in Tiburon. You must arrange for transportation if you wish to bring your own bicycle. We will leave from the Bi Center Saturday, June 2 at 9:30 AM sharp.

DESERT EXPERIENCE MAY 26-27-28

Call Paul Patterson to reserve space for this Desert Camping Experience by May 18. Paul can be reached at 824-3379, or call the BiCenter at 922-2300 and leave a message. There will be a planning meeting shortly after May 18.

Third Bi-Center Directory

We still have space for more listings in the third Bi-Center Directory. If you wish to have your business or service listed, we will print the information shown below for $10.00 ($5.00 if your service is non-profit). Please make your check payable to the Bi-Center and mail it with the completed form below to: The Bisexual Center, P.O. Box 26227, San Francisco, CA 94126.

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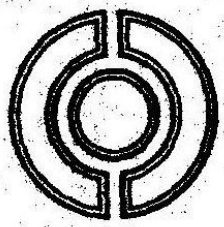
BI-MONTHLY CALENDAR 1979

may

S	M	T	W	T	F	S
		1 OPEN DROP-IN RAP GROUP ↕ P. 7	2	3	4	5
6	7	8 ↓	9	10	11 GAMES NIGHT P. 10	12
13	14 BOARD MEETING	15 ↓	16	17	18 POT LUCK P. 10	19 HARBIN HOT SPRNG. TRIP P. 10
20 CHINESE VEGETARIAN DINNER P. 10	21	22 ↓	23	24 KAY PATCHNER SPEAKS P. 2	25	26 DESERT EXPERIENCE P. 10 →
27 →	28 →	29 ↓	30 NEWSLETTER PLANNING	31		

June

					1 CHARADES! P. 10	2 TIBURON BICYCLE TRIP P. 10
3 COMING OUT BI WKSHOP P. 9	4	5 OPEN DROP-IN RAP GROUP ↕ P. 7	6	7	8	9 MEETING MEN, MAKING FRIENDS WKSHP P. 9
10 NEWSLETTER LAYOUT P. 10	11 BOARD MEETING	12 ↓	13	14	15	16 SUMMER SOLSTICE PARTY P. 10 SURVIVING LOSS OF A LOVER WKSHOP P. 9
17 NEWLTR. PASTE-UP P. 10	18	19 ↓	20	21 NEWSLTR MAILING P. 10	22	23
24 GAY FREEDOM DAY PARADE! P. 7	25	26 ↓	27	28	29 GAMES NIGHT P. 10	30



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TO:

"The BiMonthly Newsletter of the Bisexual Center May-June 1979 Vol. 3 Issue. 4." The Bi-Monthly, vol. 3, no. 4, May-June 1979, pp. [1]+. Archives of Sexuality and Gender, link.gale.com/apps/doc/DNOVSS465849787/AHSI?u=ubcolumbia&sid=bookmark-AHSI. Accessed 13 Dec. 2024.